
MISSIONARY COMITY IN THE PHILIPPINES.

A private letter recently written by a missionary of the Presbyterian Board says: Six denominations are, or are soon to be, at work in the Philippines. The writer says that their representatives are agreed in their desire to build up a Church known only by the name "*Iglesia Evangelica Filipina*"—the Evangelical Church of the Philippines.

The writer says: "Our Church has four men, all of the sort that will make for unity. The Methodist is a delightful man in every way. The Episcopal missionary is a brother clergyman indeed, and works in harmony with us. The Baptist has his headquarters at Iloilo, where we have our second station. We preceded him a little, getting a fine native worker there who was trained in Spain and is a Baptist. He simply said, out of a generous heart that puts Christ first in everything, 'You keep him.'"

Virginian, whose loyalty to the Union had been called in question by certain Copperhead critics:

NEW YORK, October 23, 1862.

MY DEAR SIR:

I am slowly recovering from an attack of inflammatory rheumatism and write with extreme difficulty. . . . I shall extremely regret if the recent publication (unauthorized) of my letter to Mr. Seward, dated March 3, 1861, shall, in any degree, prejudice the Union—having held from the commencement of this rebellion that the South had taken up arms not only without *sufficient cause*, but without color of right or justice. Hence I have rejoiced at our victories on the land and water, and fervently prayed that the rebellion might be ended at Corinth and Richmond with the least possible loss of life necessary to that object, that is, that the enemy would fall back, disperse and give up the unjust contest. Such have been my unvarying sentiments and wishes, in all conversations with all persons, and I have not written a line on the subject till now, and hope not to write another. With the greatest esteem,

Very truly yours,

WINFIELD SCOTT.

The manner in which the present writer became the possessor of a presentation copy of the General's autobiography he may perhaps be permitted to mention, illustrating as it does a marked characteristic of the illustrious military author, at least during his later years. Scott was extremely impatient of contradiction. The accompanying extract is taken from the writer's war diary:

New York, Feb. 19, 1864.—Spent an hour with General Scott at his quarters, Delmonico's, Fifth Avenue and Fourteenth Street. After some inquiries concerning military matters in New Orleans and the Department of the Gulf, the old hero mentioned that he was writing his memoirs, and that he experienced great annoyance from his difficulty in obtaining dates relating to events in the Southwest. Scott expressed regret that Gayarré, whom he had met before the war, had not published the third volume of his *History of Louisiana*, which he knew was completed in manuscript. I remarked that it was my impression that I had seen the work in three octavo volumes. "No, you have not seen three volumes. There are but two published, and the first is a small duodecimo," was the veteran's answer. I ventured to repeat my impression that three were issued, when Scott settled the matter by saying, "Your impressions are entirely wrong, colonel." An hour later I purchased the third volume at a Broadway book store, and sent it to him with the following note:

FIFTH AVENUE HOTEL, February 19, 1864.

MY DEAR GENERAL:

I have much pleasure in sending you the

third volume of our friend Gayarré's *History of Louisiana*, which I trust may contain the desired data. Should you wish to refer to the first volume of his work you will find it at the Astor Library. It is an octavo volume of about five hundred pages, published by Harper & Brothers of this city. I have the honor to be, General,

Very truly yours,

JAS. GRANT WILSON,
Col., A. D. C.

LIEUTENANT-GENERAL WINFIELD SCOTT.

12 Oct., 1864.—A few hours after my arrival from New Orleans I called on General Scott and had a pleasant interview, being invited to breakfast with him next day. Almost the first thing he said was thanking me most kindly for the third volume of Gayarré, and apologizing for his strange mistake. He informed me that his autobiography was completed and on the press, that he had closed it abruptly during the summer, as he was fearful that his end was near.

A month later a copy of Scott's *Memoirs* was sent to the writer with a complimentary inscription in each volume. They are among his most valued literary treasures.

During a visit, a decade later, to the princely estate of Strathfieldsaye, presented by the British Government to Wellington for a day's work at Waterloo, the Duke's eldest son said to the present writer that his father watched with the deepest interest General Scott's campaign in Mexico, asserting at its close that no living commander could have conducted a more skillful or a more successful campaign. The polite note of 1864, in which "Old Fuss and Feathers," as he was frequently called, acknowledged the receipt of the volume of Gayarré's *History*, was sent to the Second Duke, who expressed to his visitor a desire to possess something in the handwriting of the great American General, whom he had met on the occasion of Scott's last visit to England.

Winfield Scott, the loyal Virginian, bequeathed to his country a name pure and unspotted—a name than which the Republic has few indeed that shine with a brighter luster, and a name that will descend to future generations with those of the greatest commanders of the past century. On the adamant of his fame the stream of Time will beat without injury, as on the fame of Washington, Lincoln and Grant.

The Independent, June 20, 1901.

Christian Unity in the Philippines.

By the Rev. Homer C. Stuntz,

SUPERINTENDENT OF THE METHODIST EPISCOPAL CHURCH, PHILIPPINE ISLANDS.

ONCE more it is permitted the mission field to read the home church a lesson in practical Christian unity and church federation. On the 26th of April, in the city of Manila, representatives of the Presbyterian, Baptist, Methodist Episcopal, United Brethren churches, and the Christian Missionary Alliance, the Young Men's Christian Association, American Bible Society and British and Foreign Bible Society, organized the Evangelical Union of the Philippine Islands.

The credit of bringing about this federation of effort is due to Rev. James B. Rodgers, senior missionary of the Presbyterian Church, and to Bishop F. W. Warne, D.D., of the Methodist Episcopal Church. Mr. Rodgers has had years of experience in Spanish work in South America, and saw there the needless waste of time, men and money through the occupation of the same fields, and the prosecution of the same lines of missionary effort by different churches in the same territory; and ever since his arrival in this field two years ago he has sought to mold sentiment in favor of some such agreement among the missionary forces which should work here as would avoid the waste and complications which have been seen and deplored in older mission fields.

Soon after the arrival of the writer in Manila to take charge of the Methodist Episcopal work in the islands Bishop Warne and Mr. Rodgers agreed to call an informal conference of all missionaries, and a representative of the Young Men's Christian Association and of the American Bible Society, and British and Foreign Bible Society, to see what, if anything, could be done toward securing the most harmonious, rapid and effective evangelization of the field with the forces at hand.

On the 24th of April the first meeting was held in the Young Men's Christian Association rooms. Mr. Rodgers suggested several topics upon which it

seemed desirable that we should reach an understanding, such as a common name for all Evangelical churches, so that the Filipino people would not make the mistake of supposing us to be hostile forces; some such allotment of territory to each mission as might seem equitable; common plans for printing, educational work, etc. After considerable discussion Bishop Warne moved that we organize an Evangelical Union, which would have power to deal with all these questions, and such other matters of comity as would arise from time to time. The motion, seconded by Mr. Rodgers, was unanimously carried by a rising vote, and committees on Constitution and Territorial Division were appointed.

On the 26th the final meeting was held, and the organization perfected. On motion of Dr. J. C. R. Ewing, Presbyterian, President of Forman Christian College, Lahore, India, now in the Philippine Islands to aid in shaping the educational plans of their Church, the report of the Committee on Division of Territory was amended (as to the Island of Luzon), so as to make the Presbyterians responsible for the evangelization of that portion of the islands south of Manila Province, the Methodists for the provinces north of Manila as far as the northern limits of Pangasinan, and the United Brethren Church for the coast provinces of La Union, Ilocos del Sur and Ilocos del Norte. The city and province of Manila to be common ground for the Methodists and Presbyterian missions. This involved no little sacrifice on the part of the Presbyterian brethren. They had begun very promising work north of Manila, at San Fernando, Mexico, Hagano, and other points with nearly two score members and large congregations. But after united consultation, in the interests of harmony, they agreed to the motion of their own Special Commissioner, and the allotment of territory was completed, subject to revision at the end of three years. It was also agreed that

the names of our Filipino churches should be "*La Iglesia Evangelica of* —," with the name of the denomination in parenthesis if desired. The idea of the use of a common name is that Catholics will recognize all Protestant missions as one great force. The Catholic Church in the Philippines is divided into a number of orders, but all are Catholics; so while there are some divisions among the Protestants, all are Evangelicals. On the 29th of April we elected officers, as follows: President, Major E. W. Halford, U. S. A. (Methodist); Vice-Presidents, Rev. Mr. Briggs (Baptist), Rev. E. S. Eby (United Brethren); Secretary and Treasurer, Rev. L. P. Davidson (Presbyterian); Chairman of the

Executive Committee, Rev. J. C. Goodrich (American Bible Society).

The territorial division affects only the Island of Luzon and those two southern islands jointly occupied by the Baptists and Presbyterian missions. It is quite open to any mission represented in the Union to enter any of the scores of unoccupied islands, such as Cebu, Mindanao, etc. Should churches not now at work in the islands decide to plant missions here, the Union stands ready to advise with their representatives as to the most fruitful islands yet unoccupied. It is the very earnest hope of the members of the Union that no new mission will seek to establish itself in territory already occupied.

teachings in this respect with those of the General Baptists. Tallack remarks:

"Seeing, then, that the early Friends and the early Baptists were at first so nearly identical in doctrine and discipline, whence is it that the subsequent influence of the former has, in proportion to their number, been so much greater than that of the latter?"

To this it may be replied that the Friends have far more thoroughly acted out and persistently maintained the original Baptist principles and discipline. They have been much more conservative of their early principles and constitution.

Further, the doctrine of individual responsibility was carried out much further by Fox than by the General Baptists. He far more absolutely referred his hearers to the sufficiency of individual personal access to God for all religious and moral purposes. He also more fully and repeatedly recognized the perceptibility and the individualizing visitations of the Spirit of God. Hence the Friends have attained an unequalled activity by their freedom from mediate and ministerial control in religious matters, whilst still retaining reverence and fidelity to their one Lord by individual independent access.* (Tallack, pp. 87, 88.)

COMITY IN THE PHILIPPINES.

Rev. James E. Rodgers

Not a fortuitous but a providential concurrence of missionary atoms brought into Manila at the same time the missionary Bishop of the Methodist Church, the Rev. Frank W. Warne from Calcutta, and from the opposite direction the new Superintendent of the Methodist work here, Dr. H. C. Stantz, and a younger missionary, Mr. Goodel. Two missionaries of the United Brethren Church had arrived only a week or two before and were studying the field. Our own Dr. Rhea Ewing of Lahore also arrived to complete the balance, and give to our mission what in the eyes of the people was most proper, a real live Bishop. For some time past, we veterans (?) had felt in our hearts that we must seize this opportunity for a definite understanding as to the methods of work, especially as to the division of the field, in such a way as to relieve one another of the dread of intruding into one another's province.

A number of pleasant reunions of a social nature in a sense prepared the way for a more serious Conference on the whole question of mission relations and polity. The Conference was full and through the presence of the bishops from India more authoritative than an ordinary Conference would have been. At this Conference there were present Bishop Warne and four missionaries of the Methodist Church, Dr. Ewing and the three Manila missionaries of our Church, two of the United Brethren Church, and one each of the Christian and Missionary Alliance, the two Bible Societies and Young Men's Christian Association. The Iloilo brethren had not been warned in time so that the Baptist Missionary Union was not represented. The Baptist missionaries have since joined with the others and agreed to all that was done.

The writer of this article being called upon to state the question, repeated the letter sent to the different missions by the Presbyterian Mission at the beginning of the year. Four items were mentioned. First, division of the field; second, adoption of a common name; third, so shaping the growth of the churches as to bring about in the future practical unity and fourthly, conferences over general work, such as printing, newspaper, schools and similar work so as to avoid unnecessary duplication.

After careful and prayerful consideration, the following plans were outlined and agreed to:

Firstly, An Evangelical Union (or Federation) was formed which is to include in its membership all representatives of Evangelical organizations working in the islands and such other Christians as may be elected, either lay

or clerical. Naturally its constituency will include all the Evangelical Churches in the islands. The Union is to be managed by an executive committee which is composed of two representatives of each organization in the Union.

To this committee are to be referred for counsel all questions that arise between the missions. It is to meet and persuade new missions to join the Union and assist them in choosing a field. It is to call and arrange for annual conventions of the Union, at which representatives from all the archipelago may be present. This we trust will not only bind the people together in one church, but will in some way take the place of the old time fiestas and gatherings.

In the second place, a common name was adopted and all churches will be called Evangelical Churches with the name of the parent church in brackets, if need be, as for example, La Iglesia Evangelica de Iloilo (Mision Presbiteriana). This will do much toward minimizing the denominational differences and forming a bond of union between all the churches.

Thirdly, the field was divided into specific sections, compact both geographically and ethnically and each mission made itself responsible for the evangelization of one or more sections. The plan may be revised after three years by the Evangelical Union. The idea of limiting any mission was lost sight of in the acceptance of a definite responsibility.

In Luzon the United Brethren are to take the Northwest coast or the three Ilocano provinces. One language prevails there and the towns are easily accessible by sea. The Methodist Church takes the responsibility of the central part of Luzon from Manila to Dagupan on the bay of Lugayan and from sea to sea. We have accepted as our part Luzon from Manila south, and half of Panay and Negros, while the Baptists have the other half of Panay and Negros. If any society desires to strike out into the unoccupied fields it can do so after consultation with the Executive Committee.

Officers were elected to the Union. President, Maj. E. W. Halford U.S.A. of the Methodist Church; Vice-Presidents, the Rev. O. W. Briggs of the Baptist Mission and the Rev. E. S. Eby of the United Brethren; Secretary, the Rev. L. P. Davidson of the Presbyterian Mission, and Treasurer, Mr. Z. C. Collins of the Young Men's Christian Association. Mr. Goodrich of the American Bible Society is chairman of the Executive Committee and Mr. Davidson Secretary.*

¶ We beg now that the Church will take into serious consideration the responsibility we have ventured to take upon ourselves in its name. There are 1,800,000 people in the field that is before us in Luzon, and half that number fall to our lot in the Visayas. Send us help at once and show the world that our branch of the Church knows how to do its duty.

We feel that the gates are wide open, the path has been cleared of many obstacles. Shall the King of Glory enter in?

CONSTITUTION AND BY-LAWS OF THE EVANGELICAL UNION OF THE PHILIPPINE ISLANDS.

(Adopted by the Conference of Missionaries in Manila, April 24-28, 1901.)

Art. I.—Name. The name of this Society shall be the "Evangelical Union of the Philippine Islands."

Art. II.—Object. It shall be the object of this Society to unite all the Evangelical forces in the Philippine Islands for the purpose of securing comity and effectiveness in their missionary operations.

Art. III.—Membership. All regular appointees of recognized Evangelical organizations

working in the Philippine Islands may be members of the Union. Other Christians, lay or clerical, may be elected to membership by the Executive Committee.

Art. IV.—Management. There shall be a central Executive Committee composed of two members from each recognized Evangelical organization represented in the Union, and working in the Philippine Islands. Each organization shall choose its representative in the Committee. This Committee shall consider and make recommendations upon all questions referred to them affecting missionary comity in the Philippine Islands. The Executive Committee shall elect its own officers.

Art. V.—General Officers. The general officers of the Union shall be a President, two Vice-Presidents, a Secretary and a Treasurer, to be elected at the annual meeting on nomination of the Executive Committee.

Art. VI.—Amendments. This Constitution may be amended upon recommendation of the Executive Committee at any annual meeting of the Union by a majority vote, due notice having been given of proposed amendment.

By-Laws.

1st. The Executive Committee shall meet once a year or at any time upon the call of the Secretary, for any special business to come before the Committee.

2d. The Union shall have an annual Convention, arrangements for which shall be in the hands of the Executive Committee.

3d. One of the duties of the Executive Committee shall be to meet and confer with workers of any Societies that are not now parties to this agreement, and to confer with and advise representatives of Societies arriving in the future as to the location of their respective fields. Also to earnestly urge them to become parties to the agreement and to choose members who shall represent their missions in the Executive Committee of the Union.

4th. The name "Iglesia Evangelica" shall be used for the Filipino Churches which shall be raised up and when necessary the denominational name shall be added in parenthesis, e.g. Iglesia Evangelica de Malibay (Mision Metodista Ep.).

ANOTHER EXPERIENCE AND ANOTHER QUESTION.

Only once in my life have I been called to give testimony in a court of justice. An important part of that testimony was of a conversation between my brother and another man, when I was a guest of my brother whose home was in Elmira, N. Y., while mine was in St. Louis. I testified as follows:

"I preached on Sabbath morning to the congregation of the First Presbyterian Church, and my brother was present. Our cousin, a member of that congregation, was not present, and we learned, from a member of his family, that he was sick. After dinner, my brother and I went across the river to our cousin's home to visit him. When we returned to my brother's house, we found Mr. B. waiting for him, and I listened to the conversation between them."

I then related the conversation in a way the correctness of which was never questioned. But the court then took a recess for dinner, and as my brother and I were walking toward his house, he said to me: "Henry, Cousin P.'s horse is on this side of the river. You said that we went across the river to see him."

I at once saw the mistake and was at no loss to account for it. I had made more than one visit to my brother within a few years, and he had changed his place of residence from one side of the river to the other in the interval. That easily explained my mistake, but all the same I had made a false statement under the

* This article will be continued in the two following numbers of the Evangelist.

* Mr. Davidson died June 8 of appendicitis. We have as yet no farther particulars.

solemn oath to tell "the truth, the whole truth, and nothing but the truth."

I forthwith sought an interview with the lawyer who had called me to testify; told him of my mistake, and proposed that he should recall me to the witness stand, and let me correct it as soon as the court should be opened, and before the opposing counsel should have opportunity to discredit my testimony by showing my misstatement to the jury. He replied that he did not at all care to do so. He would have no objection to his opponent calling attention to the error, which related to a circumstance that had no relevancy to the case. He had no doubt that the jury had fully accepted my testimony as frank and truthful; and it would not at all diminish their confidence to learn that in respect to an utterly unimportant and irrelevant incident my recollection had been incorrect. That was the judgment of a man whose profession made him an expert in the laws of evidence.

I had certainly prayed that day that God would enable me to fulfill the oath under which I was to give testimony.

Must I think that God did not grant me the help and guidance that I had asked for?

Perhaps some one will say he had not definitely promised me such guidance. But, I ask, if he had made me such a promise, and then, while he did keep me from any error in my testimony, in respect to the case to which it related, had left me to my natural fallibility in respect to incidents having no bearing on that case—could it be said with justice that he had not fulfilled his promise? Could he make me an infallible witness to the truth to which I was sworn to testify without making my memory inerrant as to every incident adjacent thereto? H. A. N.

A SERIOUS PROBLEM.

Robert F. Sample, D.D.

The recent Commencement at Lincoln University was largely attended. The great hall which seats a thousand was over-crowded and hundreds could not obtain entrance. The exercises were of a high order. Intellectually, rhetorically and oratorically the addresses of the graduating class compared favorably with those at Princeton, a week later, to say which is high commendation fully deserved. The excellence of this University is attracting attention. Applications for admission at the opening of the next College year have come from Algiers, Central Africa, Porto Rico, and nearly all the Southern states. On account of the limited number of dormitories and the want of funds to meet absolute expenses, many of these applications will be, or are already, declined. This is a matter of profound regret.

A problem, than which there is none more difficult, confronts us. There is much to deplore in the intellectual and moral conditions of a large proportion of our colored population. Citizenship, with suffrage, has subjected them to new temptations, encouraged a false interpretation of liberty, accustomed them to connivance with political corruptions, and opened the door to many forms of evil. Meanwhile, whilst there are many noble men and women, friends of Christ, who shall ere long be clothed in garments of light, yet many who had felt the influence of Christian homes in their slave life have cast off early restraints, and are morally deteriorating. Some crimes are more common than once. The passions of an impulsive, unreflecting people, are more inflamed. Socially ostracized, some unregenerate persons seem more bent on breaking over dividing lines, carrying their depravity with them.

Only the Gospel of Christ can meet the conditions we are considering. The entrance of God's word gives light. By it we are born again; by it alone we are joined to the Lord

Jesus Christ, brought into contact with the fulness of God, enabled to live in peace with all men, and adorned with the attributes of a God-inspired manhood.

A recent editorial in The Evangelist has well said: "Industrial education is important. It furnishes a solution for some existing difficulties, but does not reach the root of the matter. Since the Gospel saves men from sin, makes them pure, peaceable, law-abiding, God-fearing, we must give them the Gospel." Humanitarianism has its place, but divorced from the evangel it is dead as the sphynx.

The witnesses to the power of the Gospel stand along the centuries. Under its influence South Sea Islands were saved from cannibalism, and every hurtful lust; Sandwich Islanders were transferred from the kingdom of darkness into the Kingdom of God's dear Son; the barbarians of the New Hebrides were made peaceable, and God-fearing people, and our forefathers in Great Britain were lifted to the pinnacles of national power by the regenerating, civilizing Gospel which is linked to the throne of the eternal.

All I have said is closely related to such institutions as Lincoln and Biddle Universities. Concerning the latter I have written and spoken elsewhere. Lincoln also has the confidence of all who know its merits. It originated before emancipation. Its work is its highest commendation, and is recognized by intelligent judges as the best institution of its kind in America. It has had, and retains, the moral and financial support of prominent Christian men and women of this country. Its founders, the Dickies, gifted and godly men, gave their best energies to it, and died invoking God's blessing upon it. Such noted men as William E. Dodge, Robert Carter and Walker Carter, and their families, spoke in its behalf, contributed of their substance to it, and extended its influence by personal effort. Its President is an exceptionally consecrated Christian, as well as a teacher of great ability, who out of his own resource has aided its support, and at all times has accepted for his labors little financial return. In its Board of Trustees are some of the leading ministers and business men of the country, such as the Rev. Dr. George T. Purves, pastor of Fifth Avenue Church of New York; the Rev. Dr. M. W. Jacobs, of Hartford Theological Seminary; Dr. Holliday, who endowed one of its professorships; Dr. William R. Bingham, whose name is a household word; Ex-Governor Beaver, W. H. Scott, the leading publisher of Philadelphia; J. Everton Ramsey of Oxford, the philanthropist John M. C. Dickie, and others their equals. Mr. Fairweather, approving its work, contributed largely toward its endowment; Dr. Vail and his friends of Blairstown, Penn. erected a library building; Mrs. Mary Dod Brown of Princeton built the beautiful chapel, and others as well known have expressed their confidence in the institution, their appreciation of its work, and their desire for its enlargement.

The usefulness of Lincoln University is limited only by its resources. It has now two hundred students. It should have four hundred. Its theological department should have an endowment of a quarter of a million. Dormitories are greatly needed. Professorships should be established, homes for professors are required and poor students who spend their vacations in harvest fields, or serve as waiters in hotels, and for want of suitable clothing are often compelled to interrupt their studies, should be aided by Christian benevolence as we aid young men in Princeton or McCormick. "A College that has no wants has no sphere of duty." And much that I have said applies with like force to many struggling schools established by our Board of Freedmen, into whose treasury hundreds of thousands should

go every year, until Christ shall see of the travail of his soul and be satisfied.

HOOR BY HOOR.

George Klinge.

One single day
Is not so much to look upon. There is some way
Of passing hours of such limit. We can face
A single day; but place
Too many days before sad hours—
Too many days for smothered sighs—
And we lose heart
Just at the start.
Years really are not long, nor lives—
The longest which survives—
And yet, to look across
A future we must tread, bowed by a sense of loss,
Bearing some burden weighing down so low
That we can scarcely go
One step ahead; this is so hard,
So stern a view to face, unstarred,
Untouched by light, so masked with dread,
If we would take a step ahead,
Be brave, and keep
The feet quite steady: feel the breath of life sweep
Ever on our face again,—
We must not look across—looking in vain—
But downward to the next close step,
And up, eyes which have wept
Must look a little way, not far.
God broke our years to hours and days, that hour by hour
And day by day
Just going on a little way,
We might be able, all along,
To keep quite strong.
Should all the weight of life
Be laid across our shoulders, and the future, rife
With woe and struggle, meet us face to face
At just one place,
We could not go;
Our feet would stop, and so
God lays a little on us every day;
And never I believe, on all the way
Will burden bear so deep,
Or pathways lie so steep:
But we can go, if, by God's power,
We only bear the burden of the hour.
From "Make Thy Way Mine, and Other Poems,"

Ministerial Personals

Dr. George F. Pentecost and family have gone to their Northfield summer home.

The Rev. Dr. Jere Witherspoon of Richmond will sail on the Etruria on July 6 for a stay of two months abroad.

The Rev. George T. Berry, formerly of the Second Street Church, Troy, has become Assistant Secretary of the Federation of Churches and Christian Organizations in New York City.

The Rev. A. P. Bissell Ph.D., D.D. has resigned the professorship of Hebrew and New Testament Greek in Biddle University, and may be addressed at Vacour, Clinton County, N. Y.

The Rev. E. P. Hammond, after enrolling 684 new names in seven different places where he held meetings in this city, has gone to Binghamton at the invitation of the New York State Sunday-school Association to speak in their Convention on the Conversion of Children.

The Rev. Robert F. Sample D.D. formerly of Westminster Church, this city, whose article on Lincoln University on this page will be read with interest, preached last Sunday for the third time recently, in the Second Church, Baltimore, for many years Dr. Joseph T. Smith's church. Dr. Sample succeeded Dr. Smith in his first pastorate.

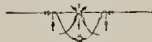
The Rev. Richard D. Harlan of the Third Presbyterian Church, Rochester, has been accepted the vacant Presidency of Lake Forest University, near Chicago—the late President, D. J. G. K. McClure, having been constrained to relinquish his double duties as pastor of a large church and head of the College, on account of impaired health.

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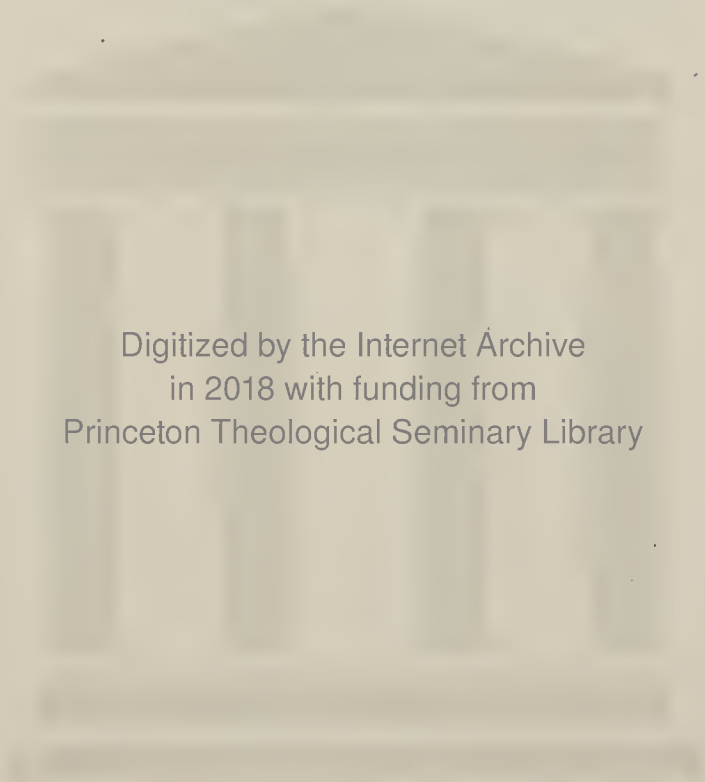
SEP 5 1902

Dr. Brown.

A STATEMENT OF THE PLAN AND PURPOSE
OF THE
EVANGELICAL UNION
OF THE
PHILIPPINE ISLANDS,
WITH
A BRIEF REPORT AND STATISTICS OF THE WORK
OF THE
MISSIONS AND SOCIETIES
which compose it's membership



MANILA P. I. JULY 1st. 1902



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Origin—The Evangelical Union of the Philippine Islands is an organization composed of the different evangelical missions and societies at work in the archipelago. It originated in the desire on the part of the different missionaries for a close understanding as to methods and for the most efficient and fraternal service in the missionary work in the islands. The providential presence in Manila in April of 1901 of special representatives of several of the missions afforded an excellent opportunity for considering and carrying into effect the desires of the Missions.

On this occasion a full and representative gathering of all the missionaries then at work in the islands (with the exception of the members of the Presbyterian and Baptist Missions then in Iloilo) was held and the following constitution and bylaws for the Evangelical Union and agreement as to division of territory were unanimously adopted. At this meeting there were present representatives of the following missions and societies; Presbyterian, Methodist Episcopal, United Brethren in Christ, Christian and Missionary Alliance, Young Men's Christian Association, and the British and Foreign and American Bible Societies. The Baptist Mission the not present at the conference immediately ratified the agreement. The Christian Mission which began work in August of 1901 has entered the Union. The Protestant Episcopal Mission represented by three clergymen who arrived in the fall of 1901, has judged it wiser not to enter the Union pending the arrival of their Bishop.

Constitution.

Art. I. Name. The name of this society shall be the Evangelical Union of the Philippine Islands.

Art II Object. It shall be the object of this Union to unite all the Evangelical Forces in the Philippine Islands for the purpose of securing comity and effectiveness in their missionary operations.

Art. III. Membership. The regular appointees of recognized evangelical organizations working in the Philippine Islands may be members of the Union. Other Christians lay or clerical may be elected to membership by the Executive committee.

Art. IV. Management. There shall be a central executive committee composed of two members from each organization represented in the Union and working in the Philippine Islands. Each organization shall choose its representation in the committee. This committee shall consider and make recommendations upon all questions referred to it affecting missionary comity in the Philippine Islands. The executive committee shall elect its own officers.

Art V. General Officers.—The general officers of the Union shall be a President, two Vice Presidents, a Secretary and a Treasurer to be elected at the annual meeting on nomination of the Executive committee.

Art. VI. Amendments. This constitution may be amended at any annual meeting upon recommendation of the executive committee, by a majority vote, due notice having been given of the proposed amendment.

Amendment. The President of the Union shall be an advisory member of the executive committee in all cases that he be not already a regular member.

Bylaws.

1st.—The executive committee shall meet once a year or at any time upon call of the Secretary for any special business to come before the committee.

2nd.—The Union shall have an annual convention, the arrangements for which shall be in the hands of the Executive committee.

3rd.—One of the duties of the Executive Committee shall be to meet and confer with workers of any societies that are not now parties to this agreement and to confer with and advise representatives of any arriving in the future as to the location of their respective fields, also to earnestly urge them to become parties to the agreement and to choose members who shall represent their society in the Executive committee.

4th.—The name «Iglesia Evangelica» shall be used for the Filipino churches which shall be raised up and when necessary the denominational name shall be added in parenthesis, c. g. «Iglesia Evangélica de Malibay» (Mission (Metodista Episcopal.)

Resolutions Regarding Division of Territory.

(Adopted by the Conference of Missionaries in Manila, April 24-26, 1901)

Whereas several Evangelical Missionary Societies are entering upon their work in the Philippine Islands and

Whereas the evangelization of these people will be more speedily accomplished by a division of the territory, thus avoiding the waste of labor, time and money arising from the occupation of the same districts by more than one society, which has marred the work in other and older fields, **Therefore**

Be it Resolved, that each Mission now represented on the field accept the responsibility for the evangelization of certain well defined areas, to be mutually agreed upon, such agreement to be open to revision at the end of three years by the Evangelical Union at its regular meeting.

Be it Resolved that in the Island of Luzon, the Methodists shall become responsible for the work in the Provinces of Bulacan, Pampanga, Tarlac, Nueva Ecija, Pangasinan, Bataan and Zambales; the Presbyterians for the work in the Provinces of Morong, Laguna, Batangas, Cavite, Tayabas, North and South Camarines and Albay; the United Brethren for the work in the Provinces of La Union, Ilocos del Norte and Ilocos del Sur, also.

Be it Resolved that no new work be begun in the City or Province of Manila, except by mutual understanding between the Superintendents of the Missions whose interests are involved and in case of disagreement the decision to rest with the Executive Committee of the Evangelical Union.

Be it Resolved that we recommend that the Baptists and Presbyterians shall become responsible for the work in the Islands of Panay and Negros, they mutually deciding upon the portions of the Islands for which they will be individually responsible.

Amendment to the agreement as to division of territory, adopted at the first annual meeting of the Executive Committee, Jan. 1902.

Resolved that the provinces of the Cagayan valley, i. e. of Isabela, Nueva Viscaya and Cagayan be added to the territory of the Methodist mission, (they agreeing not to enter the Visayas during the present term of three years of the original resolution) That the provinces of Bontoc, Abra and Lepanto be added to the territory of the United Brethren Mis-

sion and that the province of Benguet be considered common territory for the said missions.

That the islands of Cebu, Bohol, Leyte, Samar, Romblon and Masbate be considered as part of the field of the Baptist and Presbyterian missions. That the question of the field of the Christian Mission be left in abeyance until such time as they may be ready to decide as to their own wishes in the matter.

The officers of the Union for 1902 are

President, Major E. W. Halford (Methodist)

Vice-presidents, Rev. W. H. Hanna (Christian)

Rev. C. W. Briggs (Baptist)

Secretary, Rev. James B. Rodgers (Presbyterian) Box 437, Manila.

Treasurer, Mr. Chas. A. Glunz (Y. M. C. A.) Box 447 Manila.

Reports of the Missions

Presbyterian Mission.—The Presbyterian Mission was begun in these islands with the arrival of the Rev. James B. Rodgers in April and the Rev. D. S. Hibbard in May of 1899. It now has three stations, Manila, Iloilo and Dumaguete. In Manila and Iloilo it has flourishing American congregations besides the general work among the Filipinos which has progressed encouragingly in all three stations. In Iloilo and Dumaguete it has a flourishing medical work and in Dumaguete a boys academy, the Silliman Institute has been opened which gives promise of great usefulness.

JAMES B. RODGERS.

Methodist Mission.—Manila Methodism was born March 2nd. 1899, when Bishop J. M. Thoburn first preached in the Filipino Theater. This beginning was carried on by Mr. A. W. Prautch. In August, Filipino work was started, and Nicolas Zamora began preaching. In Feb. 1900, Mr. T. H. Martin, the first Missionary arrived in Manila, Presiding Elder J. L. McLaughlin arriving in May of the same year. The following year the force increased to three and later to six.

Without phenomenal leaps, the work has been steadily advancing from the very first. Mission Stations have been opened in the Provinces of Rizal, Bulacan, Pampanga, Tarlac and Pangasinan.

J. L. McLAUGHLIN P. E.

MISSIONS	When founded.	Foreign Missionaries							Filipinos				Stations.	Out stations.	Org. churches.	Communi- ants.	Candidates or Probationers.	Sunday Schools.	Attendance.	Schools.	Pupils.	Hospitals.	Presses.	Newspaper.	Chapel buildings.		
		Ordained.	Un ordained.	Physicians.	womed.	Wives.	Single Ladies.	Total.	Ordained.	Un ordained.	Other helpers.	Total.															
Presbyterian	1899	5	1	2	.....	5	.....	13	.....	12	11	23	3	27	9	352	600	3	105	1	56	1	.....	.....	1	
Methodist Episcopa	1900	7	3	.....	1	4	.....	15	1	32	3	33	5	26	14	950	1700	Several.	.....	.....	.....	.....	1	1	12	(\$13,000)
Baptist	1900	3	.....	.....	.....	1	.....	4	.....	3	1	4	2	.....	2	278	.....	.....	.....	.....	.....	.....	1	1	1	
United Brethren ..	1901	2	.....	.....	.....	1	.....	3	.....	.....	.....	.....	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Christian	1901	2	.....	.....	.....	2	.....	4	.....	.....	.....	.....	1	2	.....	54	.....	1	.....	.....	.....	.....	.....	.....	.....
Episcopal	1900	3	.....	.....	.....	1	.....	4	.....	.....	.....	.....	2	.....	.....	.....	.....	1	.....	.....	.....	.....	.....	.....	.....
Y. M. C. A.	1898	Secret		4	264	
B. & F. Bible Soc..	1898	1	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	3 yrs.	.....	.....	.....	.....	Bibles	1260	.....	.....	Testaments	2847	.....	Portions 67,960	
Amer. Bible Society	1899	1	6	2 yrs.	2058	3805	55,909
													1 yr.	1320	2713	45,639

The Baptist Mission in the Philippines was started in the month of May 1900 by Rev. Eric Lund, of Barcelona, Spain assisted by Braulio Manikan, a Visayan, native of Ibayay, Capiz Prov, Panay. Work had been done for several months previous to the sailing of these men from Barcelona for Iloilo resulting in the publication by the B. and F. Bible Society of the Gospel of St Mark. The other gospels and several epistles had also been translated but not printed, and several tracts had been prepared and issued in editions of 5000 each. Arriving at Iloilo in May, by arrangement with the Presbyterian Missionaries already there, Baptist work was begun at Jaro which has been its center till the present. In July and August of 1900 work was also started at Bacolod, Occidental Negros.

Work is conducted by this mission at present in the Provinces of Occidental Negros, Iloilo, Concepcion and Capiz. The plans for the future are to evangelize these four Provinces as rapidly, thoroughly and systematically as possible.

In the face of great obstacles Mr. Lund commenced the publication of a monthly paper *The Herald of Truth*, consisting of four pages of Spanish and four pages of Visayan. The first number was issued from Roman Catholic presses in Nov. 1900, and has been continued without a break. In May, 1901 we received from America a press of our own and now are publishing large quantities of tracts, hymn-books, etc. in addition to our paper. During the month of March 1902 more than 100 000 pages of tracts were issued from this press, and these tracts have been widely distributed.

At present there are but two stations, Bacolod and Jaro. Rev. S. S. Huse, Jr. and Rev. G. E. Finlay are located for the present at Bacolod, and Rev. C. W. Briggs at Jaro. There is one paid native preacher, Ambrosio Velazco at Bacolod, and one preacher Braulio Manikan, and one translator Vicente Dorenilla at Jaro.

Sunday School work, tho unorganized, is effectively carried on in several towns in Negros and Panay.

C. W. BRIGGS.

United Brethren in Christ.—The Woman's Missionary Society of the United Brethren in Christ was one of the latest to begin work in the Philippines. The first workers in the field were the Revs. E. S. Eby and S. B. Kurtz who arrived in Manila April 1st. 1901 and became identified with the Evangelical Union at once. The Provinces of Ilocos North and

South and Union were assigned to this mission. Later their field was enlarged to include the provinces of Abra, Bontoc, Lepanto and part of Benguet.

They at once proceeded to Vigan where they remained studying the language and assisting in the Y. M. C. A. work at that point. Rev. and Mrs. L. O. Burtner arrived in Vigan in Nov. of 1901.

In December it was resolved to recommend to the Board the establishment of headquarters in the city of Manila. Mr. Kurtz has since severed his connection with the mission and joined the secretarial force of the Y. M. C. A. The other workers are in Manila preparing for the work and awaiting final decision of the Board as to their station.

L. O. BURTNER.

Mission of Disciples of Christ.—Work in the interest of Americans was begun soon after the arrival of Mr. and Mrs. W. H. Hanna on Aug. 3, 1901. A church has been formed and worships at 162 Calle Real Ermita.

At the close of 1901, Mr. and Mrs. Hermon P. Williams and their little daughter arrived. Services conducted in Spanish for the natives were begun May 22, 1902 and are held nightly at 481 calle Paz, Santa Cruz. A Bible class for English-speaking Filipinos is being maintained. Also a Lord's day afternoon service for natives.

W. H. HANNA.

British and Foreign Bible Society.—Probably the first Protestant missionaries to set foot in the Philippines were two representative of the above Society, the Rev. M. Alonso Lallave and Señor F. de P. Castells, who entered Manila in 1889. They brought with them a stock of Spanish Scriptures also the four Gospels in Pangasinan, translated into that dialect by Sr. Lallave himself, who, previous to his conversion, had worked for twelve years in the province of that name as a Dominican friar. Before they had been here long both fell sick. Although there is no proof of it, it is believed that they were poisoned. Sr. Lallave died and was buried in the Protestant cemetery. Sr. Castells was imprisoned and eventually banished from the Islands. Thus ended the first attempt to introduce the Bible in the Philippines.

From that time to the occupation of the Islands by the American forces nothing further was attempted here, but our Agent in Spain came into contact with many exiled Filipinos—exiled chiefly through having incurred the displeasure of the friars—and with their help he was able to get translations of the first three Gospels and Acts in Tagalog, the Gospel of St. Luke in Bicol, and the Gospel of St. Luke and the Acts in Ilocano, so that when our next representative landed here in 1898, shortly after the landing of the American troops, he was able to bring with him copies of nearly all these, as well as the whole Bible in Spanish and Chinese.

Since then this Society has published, after very careful revision and re—revision, the whole New Testament in Tagalog, a revision of the four Gospels in Pangasinan, St. Luke in Bicol, St. John in Ilocano, and St. Mark in Visayan, the latter a translation of the Rev. E. C. Lind. Our Agent in Spain has also superintended the translation of the whole N. T. in Ilocano, which has been turned over to the American Bible Society to revise and print subsequent to a friendly division of labour. We also hope to print shortly the whole N. T. in Pangasinan, of which we have had the MS. for some time past. In Bicol too the translation of the N. T. is rapidly proceeding while, we already have the Pentateuch in Tagalog. We hope before long to have translations in several of the less important dialects.

Our staff now on the field comprises an Agent, four British Sub—Agents, two English Biblewomen, who are doing excellent work amongst the native women of Manila; and also one native Biblewoman. We have also employed native colporteurs from time to time, but these are not very satisfactory.

C. G. BARTTER.

The American Bible Society.—On September 29th 1898 a representative of the Society, Rev. John R. Hykes D. D. Agent for China, arrived in Manila. His commission from the Board was "to visit Manila for the purpose of inquiring into existing facts and conditions" with a view to establishing the work of the Society as a part of the field of the China Agency. As a result of Dr. Hykes report the Philippine Agency was established and Rev. Jay. C. Goodrich was chosen to represent the Society. Work was actually begun in Nov. 1899. Translations were undertaken in Ilocano and Pampanga which have been carried forward to the completion of the New Testament in the former and a large portion of the same in the latter. Versions have also been begun in Visayan de Cebu and Iloilo as well as Ibanag.

The report of the year ending Dec. 31st 1902 shows a direct circulation of 1320 Bibles, 2713 Testaments and 45639 portions a total of 49672

Six American, three Filipino, and one Chinese colporteurs are laboring in thirteen provinces.

JAY C. GOODRICH.

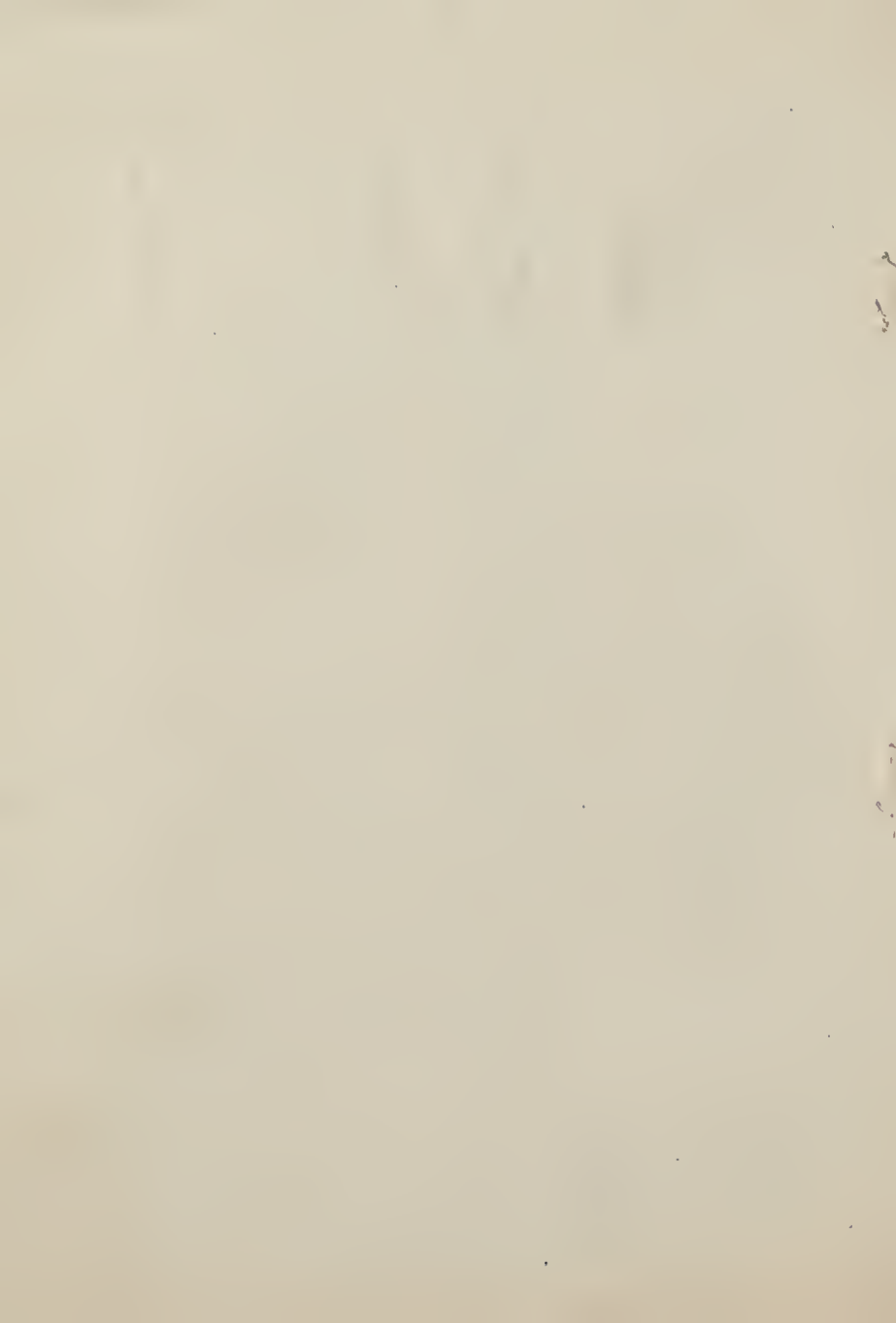
Young Men's Christian Association.—The Army and Navy Department of the Young Men's Christian Association has the distinction of being the first American religious organization to engage in work in the Philippines: its first representatives arriving with the Army of Occupation in July 1898. Work was at first carried on in tents and later in buildings. In 1900 the force was increased from two to seven and in 1901 eleven Secretaries were employed to give all their time to the work.

At present buildings are maintained in Manila, Cavite, Cebu and Iloilo, and services have been held also in hospitals, prisons, out-posts and camps. Two of the Secretaries spend the greater portion of their time in traveling. Large quantities of reading matter, stationery and other supplies were distributed to the Soldiers gratis. A total of 606 points were reached during the past year. Effort has been made to help our Soldiers, not only by supplying material necessities, but in a more permanent manner by instilling in them a desire to live after the pattern set by Jesus Christ. Many men have joined the Soldier's Bible and Prayer League and are following a daily reading Calendar, and over 160 men have joined the Army Temperance Union of the Association. A total of 880 religious meetings were held at 35 different points with an attendance of 27,600; 116 Bible class sessions had an attendance of 1,050 and there were 2,956 volumes in permanent libraries, aside from 1,260 in 21 traveling libraries. Ninety-nine Entertainments had an attendance of 720; 20,819 men used the various Dormitories; 4,000 meals were served at the Cavite restaurant. Over \$2,000,000 were deposited with the Association for safe keeping. 266 young men took out Annual Memberships.

The following are some of the supplies issued: Nearly 1,000,000 pieces of stationery; 76,000 magazines and papers; 10,800 Sacred Song books; 3,300 bound books; 15,800 Colportage books, testaments and gospels; besides large quantities of tracts, blotters, Calendars, pen-holders, pencils, pens, ink-wells, ink and games.

CHAS. A. GLUNZ.

Name	Mission	Residence
Mr. & Mrs. G. A. Barnard	s. a. B. & F. Bible Soc.	Box 223 Manila P. I.
» Paul Barnhart	» » Amer. » »	» 443 » »
» G. C. Bartter	» » B. & F. Bible Soc.	» 223 » »
» Carol B. Bear	» » Amer. » »	» 443 » »
» J. C. Blazer	a. s. Y. M. C. A.	Iloilo » »
Rev. C. W. Briggs (Mrs. Briggs U. S.)	Baptist	Jaro, Panay P. I.
Rev. & Mrs. W. J. Brown	Methodist Episcopal	Box 617 Manila
Rev. & Mrs. L. O. Burtner	United Brethren	Calle Alix 208 Sampaic Ma- nila
Mr. & Mrs. A. E. Chenoweth	Methodist Episcopal	BaInag, Bulacan, P. I.
Rev. Mr. Clapp	Protetant »	Nueva 180, Ermita, Manila
Mr. Z. C. Collins	sec. Y. M. C. A.	Iloilo
Miss L. Coventry	s. a. B. & F. Bible Soc.	Box 223, Manila
Rev. E. S. Eby	United Brethren	208 Calle Alix, Manila
Rev. G. E. Finlay	Baptist	Bacolod, Negros
Mr. Wm. C. Fitch	sec. Y. M. C. A.	San Fernando, Pampanga
Rev. W. G. Fritz	Methodist Ep.	Box 413 Manila
Mr. W. P. Garvin	s. a. Amer. Bible Soc.	Box 417 Manila
Mr. & Mrs. C. A. Gluz	sec. Y. M. C. A.	Box 413 Manila
Rev. & Mrs. J. C. Goodrich	ag. Amer. Bible Soc.	Hagonoy, Bulacan
Rev. W. A. Goodhall	Meth. Epis.	Box 443 Manila
Mr. W. T. Guebu	s. a. Amer. Bible Soc.	Iloilo
J. Andrew Hall M. D. & Mrs. Hall	Presbyterian	Box 379 Manila
Rev. & Mrs. W. Herbert Hanna	Christian	Dumaguete, Negros
Rev. and Mrs. D. S. Hibbard	Presbyterian	Iloilo
Rev. Leon C. Hills	»	Bacolod, Negros
Rev. S. S. Huse	Baptist	Box 137 Manila
Mr. & Mrs. Fred Jansen	Presbyterian	Box 223 Manila
Mr. J. Kerr	s. a. B. & F. Bible Soc.	Box 413 Manila
Mr. Chas. O. Kelso	» » Amer. » »	» 447 » »
Rev. S. B. Kurtz	a. s. Y. M. C. A.	» » »
Mr. John C. Lattimore	»	Dumaguete, Negros
Dr. & Mrs. H. W. Langheim	Presbyterian	Box 617 Manila
Rev. & Mrs. F. A. McCarl	Methodist Epis.	Dumaguete, Negros
Rev. W. O. McIntire	Presbyterian	Surigao, Mindanao
Rev. J. A. McKee	s. a. Amer. Bible Soc.	Box 617 Manila
Rev. & Mrs. J. L. McLaughlin	Pres. E. Methodist Ep.	Camiling, Tarlac
Rev. T. H. Martin	»	Box 223 Manila
Rev. H. F. Miller (Mrs. Miller in Australia)	ag. B. & F. Bible Soc.	» 617 »
Mrs. Annie Norton M. D.	Methodist Episcopal	» 223 Manila
Miss L. Parkes	B. & F. Bible Soc.	» 437 Manila
Rev. & Mrs. James B. Rodgers	Presbyterian	» » »
Rev. J. Eugene Snook	»	Cebu
Rev. Mr. Mrs. Staunton	Prot. Episcopal	Manila
Rev. Mr. Talbot	»	Cavite
Mr. & Mrs. R. W. Thornbery	a. s. Y. M. C. A.	Box 379 Manila
Rev. & Mrs. Hermon F. Wil- liams	Christian	Box 223 Manila
Mr. & Mrs. F. G. Williams	s. a. B. & F. Bible Soc.	



Lafayette street, hut its instructors might go to every part of the country, to city after city, for a fortnight or month at a time, making organizations of men throughout the Church acquainted with the most successful methods and the best results of experience. The young men it had trained, placed here and there in growing towns with weak parishes, might have very great influence, especially if some Provident Location Society were in a position to loan such men money to start in business, the money to be repaid and used again in like manner to locate others. Such a device seemed to him boundless in its opportunities. He thought also that a Bureau of Christian Knowledge should be maintained to correlate Christian experience and tell men who wanted to help how they could do so most effectively. Then he told of a well-matured plan to organize next fall in New York a Church Workers' Institute, a school of practice with courses of training for lay-readers and for Bible teachers, pedagogical courses in Sunday-school work, a model Sunday-school, and Monday night conferences to be held in various sections of the city for the discussion of live problems. With such an institution the Churchmen of New York, who were willing to work, would, he said, never need to wait for some one to tell them where to begin or what to do.

by him at the first session of the Church Council, where he repeated his warnings against the Church concerning itself in social questions, and said that the present English episcopate had lost the respect that it used to have. The sympathy of the meeting was evidently with Bishop Gore and his followers, who put in an effective plea for an aggressive social programme.

The Church Congress Programme.

The characteristic of the coming Church Congress, which will be held at Yarmouth in October, is that it will deal almost exclusively with practical questions and policies. Disestablishment, endowments, Church finance, economic problems, revision of the Prayer Book, relief of the poor, Sunday observance, religious education, all these are to be found on the agenda. The Deans of Lichfield and Canterbury and Mr. Athelstan Riley will take up the question of rubrical revision, and a lively discussion is expected. The great difficulty about a Congress is the compression of so many subjects into a few days. A Congress has more subjects than a summer school; it tries to get over them in about one-quarter of the time that should be allowed. The assumption seems to be that the middle-aged clergy and laity can take in new ideas quicker than students.

Bishop Chase on Vestments.

Bishop Chase discussed the Royal Commission's Report in an admirable way at his diocesan conference. After allowing that the Report had no ecclesiastical authority, he said its recommendations were worthy of grave consideration. The matter was not antiquarian alone. No time was better than the present for facing the difficulties of the situation. The Church had already taken up a position or special vesture by ordering the episcopal habit, and by requiring the use of the cope in cathedral and collegiate churches. The surplice was no longer distinctive of the clergy. It was desirable that a distinctive vesture should be permissible at the ministrations of the two great sacraments. Vesture itself was not, he thought, an expression of doctrine, but was a matter of reverent and seemly order.

The Church and Socialism.

The increased attention given to Socialism in the Church is reflected both in *The Church Times* and *The Guardian*. For several weeks the columns of *The Guardian* have been filled with letters discussing the *pro* and *con* of socialistic principles and practices, some writers still holding up the banner of the orthodox Manchester School and claiming that Christianity cannot be reconciled with Socialism. Others are equally vigorous in condemning individualism and affirming that the Church has corporate as well as personal ideals to set before human society. Among other things, a telling quotation is given from St. Augustine, who states that "on account of those things which we possess as individuals there arrive strifes, enmities, discords, wars between men, tumults, dissensions among ourselves, scandals, sins, iniquities and murders." During the same period *The Church Times* has been publishing in full a striking series of addresses by Father Waggett on social Christianity. Father Waggett's point of view is unmistakable. His last paper contained the following sentence: "I believe that we ought to bend all the available energies toward such an improvement of our national machine, that is, of our political organization and method of Govern-

ment, that the State may become fit to be the trustee of a much larger measure of public ownership than it is fit to be now."

Bishop Browne as an Iconoclast.

Medieval pageants have been the order of the day this summer. After Oxford came that of Horsham Abbey. The procession was prepared with great care after consultation with foreign histerians and antiquarians. Abbot Gasquet, the head of the English Benedictines, was consulted and gladly co-operated. The Nonconformist clergy of the town helped, and one of them took part in the procession. There was an opening service at the abbey and at this the Bishop of Bristol, Dr. Browne, preached a sensational but not altogether tactful sermon. He made an attack on monasticism in general, on its revival in modern England, and even on unmarried clergymen. He compared Henry VIII. with the Venerable Bede. He spoke gleefully of the destruction of the great English monasteries, and thought it was a good thing that buildings like Fountains Abbey and Tintern Abbey had fallen into ruins because they would be so expensive to keep up. The sermon was a strange preparation for a medieval pageant, and the people in Dr. Browne's own diocese of Bristol are congratulating themselves that their hishop cannot lay iconoclastic hands on the beautiful monastic Chapter House which is attached to his cathedral.

Sale of a City Church.

The site of the ancient Church of St. Peter le Poer, in the City of London, has been sold by auction. The parish was founded in the time of Henry II. The purchase money was £30,000. The auctioneer expressed great gratification at the high value of the land, and stated that it was the fifth city church he had sold, all of them at extremely high prices. Business premises are to be erected on the site. Historic churches are disappearing rapidly, and with the buildings disappear sometimes their contents. According to *The Westminster Gazette*, art treasures and even Church plate, when a city church was demolished, used to mysteriously drift into the hands of private collectors. Parish officials appear to have almost unlimited control over the disposition of church furnishings. It would be very desirable in the case of historic churches that the State should make the kind of inventory which the French Government carried out a few months ago.

The Australian Primacy.

The Australian press announces that when Archbishop Suamarez Smith has attended the Lambeth Conference next year, he will retire from his position as archbishop and primate. There is intimation, too, that the old custom of making an appointment in England for this post will be broken. The Bishop of Gippsland, it is announced, will probably be chosen by the Synod of Sidney for the vacant see, and he will then be accepted by the bishops of the province as archbishop and metropolitan. The system adopted is to fill the vacant primacy by the Australian House of Bishops who have to elect one of the occupants of the three archiepiscopal sees, Sidney, Melbourne and Brisbane. The position of primate is not therefore necessarily confined to the occupant of the mother see of the commonwealth, Sidney. The central situation and importance of Melbourne, apart from all personal questions, will have great influence in deciding the question who is to be the next primate of the Australian Church.

New Logia Discovered.

At an old Coptic monastery at Eofu, in Egypt, Mr. Rustafgael, a Fellow of the Royal Geographical Society, has discovered a number of parchment Greco-Coptic manuscripts dating from the ninth to the eleventh century, and several rolls of sixth century Greek papyruses, among which were found twenty-five leaves of Apocryphal sayings attributed to Christ, apparently from the same Coptic translation of which twelve leaves are now preserved in the National Gallery at Paris and one at Berlin. Among the manuscripts are a Gospel of St. John in Coptic, fragments of other Gospels in Greek, and some very early lives of saints, among them a unique manuscript in Nubian, dealing with the life of St. Menos. The full importance of these discoveries must, of course, await later critical examination, but they seem to be of great archaeological significance.

(Continued on page 128.)

English Church News.

Convocation and the Church Council.

The proceedings of the reopened session of the Convocation of Canterbury were rather dull. Of the committees which were considering the royal letters of business on rubrical reform, the one of which the Bishop of Salisbury is chairman was alone able to report definite progress. The Bishop of London pressed the housing problem on the Church. Church co-operation in poor relief was debated. The Small Holdings Bill was approved of, and a resolution passed in support of the Pan-Anglican Congress; the clergy pension scheme also had considerable attention. The most sensational feature of this last discussion was Canon Henson's plea that only beneficed clergy should be pensioned. He made himself the exponent of the most cynical commercialism, and stated that those who did not get benefices were passed over for good reasons. The same eccentricity of argument was developed



THE GIRLS OF ST. MARY'S HALL, SHANGHAI, READY FOR CALISTHENIC DRILL.
Dr. Lloyd, Mrs. Lloyd and Miss Dodson, Principal of St. Mary's, at the right.

Dr. Lloyd's Impressions.

On July 16 Dr. Lloyd, General Secretary of our Board of Missions, returned to New York from his eleven months' journey around the world as observer and counsellor of our missions. He brings with him for those of us who are at home the inspiration of a well-informed enthusiasm. A talk with him on the day of his return to the Missions House showed how wise the Church had been to send him, and how wisely he had used his commission.

Regretfully leaving aside our mission

in West Africa, since it was impracticable to include this with the other missions in the time at his disposal, Dr. Lloyd first sought to get a proper objective and perspective view by noting what the Church of England and other Christian bodies were doing in Egypt and in India.

IN THE PHILIPPINES.

Proceeding from India, Dr. Lloyd first came in touch with our American work at Manila, where he landed on Jan. 15. The first week of his visit was marked by

the consecration of the cathedral. No one, said Dr. Lloyd, ever rendered more timely aid to the Church than the Christian woman who built this cathedral just as it was built, in a commanding place and architecturally worthy of its beautiful site. Such a building would have been impossible but for this gift. "It looks as if we meant business." In the main Dr. Lloyd thought the Government was doing unselfishly for the Philippines all that it had promised to do. It remained for the Church to do what the Government could not: to render that part of the service to the people that the Church must render, the building up of moral character. On Bishop Brent the Church at home could thoroughly rely. He was showing both devotion and wisdom; the one thing he needed was proper support in men and money. The Protestant bodies were doing a splendid work for those that Roman Catholics did not or could not reach. Dr. Lloyd spoke with especial interest of the services of Mr. Rogers, of the Presbyterian mission. The Church by keeping apart from plans of premature union had made itself the rallying point of efforts for Christian comity and co-operation. The independent Philippine Church, started by Aglipay, was, Dr. Lloyd said, losing ground. It had no backing among solid people and was essentially a political movement.

After a week in Manila, Dr. Lloyd went into the interior of Luzon, through Bagulo to Bontoc in the Igorot country. Here he found these former savage head-hunters working their rice fields "as peacefully as though it were Pennsylvania." The work of civilization and of Christianization among these people was too young as yet to show great results, but it was most promising. From Bontoc Dr. Lloyd made his way to the coast at Candon on Feb. 16. On Feb. 19 he reached Manila, whence, on Feb. 23, he sailed for China.



Dr. Lloyd and the Congregation that greeted him at St. James's, Hanchuan, for the opening of the new church.

CHURCH

UNION

OPPOSED.

By

CHARLES R. HAMILTON

RECEIVED

MAY 21 1925

Mr. Speer

Church Union Opposed

It is to be regretted that our brethren of the Methodist Church, as represented by articles appearing in recent issues of the *Philippine Observer*, not only decline to enter into the proposed union of the evangelical churches of the Philippines, but sound a discouraging note on the movement of the other bodies toward union. It is presumed that this denominational paper speaks authoritatively and there has been no other public utterance which has disavowed the position taken by the *Philippine Observer*.

The objections, as we interpret these articles, are as follows:— 1. The fear of ultra-conservatism on the part of the United Church. 2. It will not prove advantageous to the larger bodies entering into the union, nor will it produce for Protestantism in the Islands any real advance. 3. This union will not be a genuine union. 4. The real unity to be desired exists already, and there is more real unity now among Protestants in the Philippines than Romanism has ever had. 5. The time is not auspicious. 6. Any movement toward union should be initiated and furthered by the native churches, not by the missionaries.

Before taking up these objections, we deplore the spirit of the article in the January issue of the *Philippine Observer* in which the new independent organization, purely a single local church, which has taken the name of the "United Church", and this movement toward union on the part of three existing denominations, the Presbyterian, United Brethren and Congregational, are referred to under the recognizedly opprobrious name of, "Our New Sects". We hold no brief for the local "United Church," but certainly a single, local, independent church, having no purpose to develop like organizations and unite them under a central authority, cannot properly be called a "sect." It is difficult also, bearing in mind the sinister significance which in the minds of evangelical Christians generally inheres in the term, "sect," to understand how a brotherly spirit, looking out upon the earnest efforts of three bodies to become one instead of three, would be led to denominate the resulting body, a "new sect". The entire article implies that the new church bodies mean necessarily, additional ones, with the total number of denominations increased, while as a matter of fact, the exact opposite is true. Even granting the status of a denomination to the single organization of the "United Church", the new bodies would mean two instead of three. So far as the three bodies out of which the union is to be formed are concerned, instead of three, there would be one. Union does not increase, it decreases the number of the "sects."

Another error in the January article is the statement that the new union body "has been *formed* out of the union of the Congregational, Presbyterian and United Brethren churches," and that "the new sect has adopted a form of government very similar to that used by the Congregational denomination." The fact that the union has not been "formed" makes impossible that a form of government should have been adopted. The article made history out of prophecy. The new union body, which expects to take the name of "The United Church of Christ in the Philippines," is yet in the making, and it is just exactly the "form of govern-

ment" which is now being studied by the Church Union Committee. The organization will not have been consummated until the report of the Committee shall have been ratified by the larger bodies of the respective churches, and the committee has not yet finished its work on the form of government. Neither is it correct to say that the form of government contemplated is "very similar to that used by the Congregational denomination." Just as in the plan of union adopted by the United Church of Christ in Canada, the endeavor is being made to take that which will be helpful from each denomination's system of government, but the basis of study by the committee is this Plan of Union of the United Church of Christ in Canada, and the plan which the committee will recommend will have a very distinct *central* organization.

Taking up now the objections appearing in the *Philippine Observer's* three articles printed in the November, January and February issues:

1. Fear is expressed that the new union church will be ultra-conservative. The doctrinal statement is the thing indeed which the uniting bodies have agreed upon and it is about as near the minimum of theological statement as a Christian Church could well have. Moreover, it is the identical statement on which the Union Theological Seminary of the Philippines is based and to which every member of the faculty is required to subscribe. The denominations now cooperating in this Theological Seminary are, the Presbyterian, Methodist, Congregational, United Brethren and Disciples. The editor of the *Philippine Observer* represents the Methodist Mission on the Board of Trustees. The Observer's article states that "the only major denomination that is not rent by doctrinal warfare is the Methodist Episcopal Church," and asks, "Would it be wise for the Methodist Church to join its forces with denominations which are raging with doctrinal controversy if such a union would introduce this warfare into the ranks of our people?" The trouble here is that the writer is confusing the condition of affairs in the United States with that in the Philippines, and this movement in question is on the part of the native churches in the Philippines. While controversies are on in America, things are harmonious in the Philippines, at least so far as any issue raised is concerned. We are trying to unite existing Filipino churches, not churches at home.

What missionaries might be called on to subscribe to has no bearing on what the Filipino churches may do and have a right to do. As a matter of fact, the subscription on the part of missionaries to a "doctrinal statement of decidedly conservative, if not fundamentalist, leanings" was not carried in the General Assembly of the Presbyterian Church in the U. S. A., for this is the reference of the *Observer*. The missionaries of the Presbyterian Church have always subscribed to the statement of faith of the church, as it is presumed the missionaries of the Methodist church have done. We must separate absolutely, in our discussion of the formation of a union Filipino church, the Missions and the churches. The former are connected with the church at home. The latter, at least in the cases of the Presbyterian and Congregational churches, have absolutely no ecclesiastical relation to the church in America, and the Filipino United Brethren church has been given general approval by the church at

home to proceed in the matter of participating in the formation of a union church.

The following is the Doctrinal Statement for the Union Theological Seminary and for the proposed United Church of Christ in the Philippines:

(1) It accepts the Scripture of the Old and New Testaments as the Inspired Word of God and holds to the fundamental doctrines of our common evangelical faith, which faith has been the strength and heritage of the Christian Church all through history.

(2). It accepts the Lord Jesus Christ as the divine Son of God, and His vicarious atonement for the sins of the world.

(3). It accepts the divinity and personality of the Holy Spirit and His operation in the work of regeneration.

(4) It holds that the church of the Lord Jesus Christ is a spiritual power and that as a church it has no political authority.

2. The *Observer* says that this union will not prove advantageous to the larger bodies entering the union, nor will it produce for Protestantism in the Islands any real advance. The query here becomes, Are we after that only which will benefit us as denominations, or not rather that which will benefit and enlarge and strengthen the Kingdom of God? If each denomination has no particular thing to gain for itself, perhaps it may have a contribution, large or small, to make to this splendid ideal of unifying the forces of Christ in the Philippines. It would be impossible that each contributing unit should fail to receive its corresponding benefit and blessing, and thus, losing its life, find it in the larger life and greater opportunity afforded in the united body. It is probably somewhat overstating it to say, as the *Observer* puts it, that "the Methodist church is as large as all the other denominations put together." Is that the reason for holding back, big enough already? Would that mean that, if the Methodist church were one of the smaller bodies, it would be glad to come in? We should certainly not decide this question on the gain to the individual denomination as such. If it is true that "the total membership of the Congregational and United Brethren Churches is so small that their addition will not materially add to the strength of the Presbyterian church", that is entirely beside the mark. Whatever their size or numerical strength, these churches are doing a splendid work in evangelizing the Philippines.

But we believe the union will very definitely help to advance the cause of Protestantism in these Islands. That is exactly the motive of the movement, not aggressively fighting any communion, but constructively building up the Kingdom of God and establishing a stronger Christianity. A common name, a single outward organization, a united front, even granting an already existing spiritual unity, will make an appeal to the large number of Filipinos who, Christian at heart, are bewildered by the array of denominations with which they are confronted, not knowing where to cast their lot. The writer knows personally a considerable number of earnest Christian souls whose contribution of life and service to an organized Christian church is being lost because they sincerely hesitate to know where to make their alliance.

3. The *Observer* says that the union will not be a genuine one. This results from the confusion of Missions and churches in one's thought. The fact that the missions and missionaries will be under the direction of their home Boards and receive their financial support from them and that the money raised to be spent on the field in helping the churches will come from denominational sources, should have no bearing on the question of a union of the native churches. It would be a fine thing if the missions could be united, and if the denominations at home could be united. But they are not and they cannot be at once. But there can be no reason why the Presbyterian or Methodist Mission should not be helping the United Church of Christ in the Philippines evangelize its land and extend the influence of the gospel to its remotest bound. Many of the Missions in Japan are supporting the work of the Churches of Christ in Japan, a union native church. Why not in the Philippines? So far as the Presbyterian church is concerned, it is already putting \$150,000 into the work of the churches in the Philippines, the native churches aided having no connection with the Presbyterian church in the homeland. The Presbyterian church in America is prepared to go on extending this same aid to a native union church. It does not follow at all that "either one of two things must happen—either the churches in America must unite or the churches of the Philippines must declare their economic independence of the American churches. Until one or both of these things come to pass there can be no genuine United Church movement in the Philippines." If the Methodist brethren feel that way, it is a cause for regret. But other denominations do not and they intend to enter into a genuine union.

To say that there can be no real union and that "the union will be denominational at its roots because it will draw its financial support from these three denominations in the States and will therefore be more or less under denominational control from that end" is to say that because the Missions hold the purse-strings, they ought to control the policy of the native church. Modern mission policy is fast reaching a higher plane than that. We believe we are here not to rule because we have most of the money, but, throwing in our money, our experience, our consecrated lives, to counsel with our native brethren and together with them decide on the best course to pursue, looking to the Spirit of God for common guidance. The time has passed when the Mission and missionaries can expect to boss the native church and its leaders.

4. We cannot agree that "the real unity desired is here already". We thank God for the mystic "tie that binds our hearts in love" with those of many creeds and forms of worship. But we do not believe "that the only safe union for Protestant forces is union in purpose, but freedom in forms and methods". The latter statement in the January issue of the *Philippine Observer* reveals a position definitely opposed to organic union, tho inconsistent with the position taken in the November issue, which suggested that "about the only thing which would keep the Methodist church out of any worthy union would be any attempt to make our beliefs less liberal than they are now;" and with the position taken in the February issue, which indicates entire readiness to enter into organic union, "when the time comes."

We believe that Jesus in his prayer, "that they all may be one", did have in mind primarily a spiritual unity. But we believe also that He was

praying for a unity which would have some outward signs visible to the naked eye, and which would not require a religious microscope to discover. A common name will vastly help in this. Its absence is a real misfortune. When we talk more of Methodism or Presbyterianism or Congregationalism than of Christianity and the Kingdom, our very denominational names are a calamity. We rejoice in the splendid peculiar achievements of the respective denominational bodies. The writer takes a pardonable pride in tracing his ancestry back to that stalwart Presbyterian, John Knox, but if to do discard the denominational name and wear only the name of Christ will better exalt Christ and more effectively bear testimony to Him, as he believes it will, he is prepared to forego the denominational label.

As a matter of fact, there is large liberty allowed in the proposed United Church of Christ in the Philippines, if present plans are approved. It is proposed to extend freedom to local congregations to continue local forms and methods of worship and activity, conformity being obtained in the higher church bodies. It is probable that the individual will find a larger liberty in the proposed union church than in most of the present denominations. Yet a real organic union and central organization will be preserved.

5. It is said that the time is not auspicious. It is heartening to know the views of the Methodist Board of Foreign Missions, as expressed by the new secretaries in outlining their policies. The second and third are interesting as bearing on the question now being discussed:—

"2. Denominational lines are not to be maintained when the larger interests of the Kingdom demand other forms of Christian endeavor.

"3. We shall take full advantage of the economies of church union or cooperative effort wherever feasible".

The whole question turns on the *time when*. We believe the hour has arrived. The *Philippine Observer* believes that the hour cannot arrive until the church in the Philippines is entirely self-supporting, because the *Observer's* view is that ecclesiastical independence and the right of a church to enter into union with other bodies are tied up with complete severance of financial assistance from the United States. The latter principle we cannot accept. Financial dependence does not preclude ecclesiastical independence, neither does ecclesiastical independence on the part of the native churches mean that the churches and missionary agencies in the west will necessarily cut adrift these native churches which have attained their autonomy in church government. It is idle to say that "Protestant denominations in America will not support an organic church union enterprise at this time", when several of them (among them, the Presbyterian) are already helping to support a native independent church and have signified their approval of union on the field, with expectation of continuing their support as in the past. Where in Mission policy has the principle been declared absolutely of withdrawal of financial support as the price of ecclesiastical autonomy? And why should such a principle prevail?

The Methodist church in the Philippines is above all the church which, even upon the above principle, should be most ready for ecclesiastical in-

dependence of the native church now, because it has come the nearest to self support of any denomination here. Why, then, withhold from the native church the right to set up its own ecclesiastical house, of course with the wise and helpful counsel and cooperation of the Methodist missionaries? "Could Filipino Protestantism survive without the friendly help of the \$250,000 spent annually here by the various Mission Boards?" I believe it could. But wherein lies the justice of being compelled to face such an alternative? On the basis of the Methodist Foreign Board policies quoted above, we believe the time has come for this forward step.

6. The *Observer* contends that "any movement toward union should be initiated and furthered by the native churches, not by the missionaries." So say we all of us. And we say that the native churches are crying for church union. They are demanding it and their request should be heeded and granted. This is not and cannot be called, a missionary movement in itself. The missionaries who favor it are working with Filipino pastors and churches. "There is as much danger in missionary attempts to press church union upon the Filipino people as there is in trying to press denominationalism". How about the converse of this proposition? Suppose we change the word, "press" here to "repress." Would the proposition be equally true? "Our conviction is that the missionary ought to keep his hands off such matters". Very well, if that be true, the *Philippine Observer* will cease its anathemas against church union. Our own conviction is that the missionary cannot possibly "keep his hands off." You cannot separate the matter of "establishing the gospel" from its immediate result of establishing some kind of a church organization. Shall the missionary withhold his cooperation at this vital point? It is inconceivable. To refuse to take his part in helping here would be to desert the building when the foundation is laid. Paul first of all was a great missionary evangelist. But he could by no means escape the "care of all the churches," which came upon him daily. So he had a good deal to say about church forms and offices and the conduct of churches.

Finally, let us make no mistake. This church union is going forward. There are in it large advantages to the Kingdom. This movement will develop a larger local support for the work. It will certainly better occupy fields already occupied by these Missions. Already there is the definite hope and that of inaugurating a large home missionary program within the fields now occupied by the Missions. We want, as Missions and churches, to occupy and cultivate the field together, the Missions as the helper of the churches, helping them to evangelize their own country, inspiring and teaching them out of the larger experience God has given them.

We want every evangelical denomination to enter into the movement. We need the strength, the consecrated zeal, the wise statesmanship of our brethren of the Methodist church. We offer you a great opportunity. We will go forward building this national Filipino church with you, if we can, without you, if we must. "Come on in, the water's fine!"

Charles R. Hamilton.

An Advance Step in Presbyterian Autonomy

The Presbytery of Manila has adopted a plan which it is believed will prove to be a long step toward solving the problem of self-support among the churches. At the meeting of the Presbytery in January, 1925, it was decided by agreement between the representatives of the four Mission Stations in the Presbyterian area, Manila, Laguna, Tayabas and Batangas, that the funds heretofore paid by the Mission Stations directly to the churches to assist in providing the salaries for pastors and evangelists should be turned over to the Presbytery and administered by the latter. The Executive Commission was directed to work out the plan in detail and present it to the following meeting of Presbytery. Several meetings of the Executive Commission were held to consider the subject and the final statement of the plan was placed in the hands of a sub-Committee of the Commission. This sub-Committee made the complete plan and submitted it first to the Executive Commission. With slight modifications it was approved and in turn approved by Presbytery at its annual meeting in January, 1927, the plan to go into actual operation April 1st, 1927.

Under this plan its administration shall be in the hands of the Executive Commission, which consists of fifteen members, two ministers and one elder from each of the five districts of the Presbytery. Each District shall have a Financial Committee, one from each of these District Financial Committees being a member of the General Financial Committee. The District Committees receive, consider and submit to the General Financial Committee the annual budget from each of the churches of their respective districts. The General Financial Committee receives, considers and submits to the Executive Commission the budgets of all the churches of the Presbytery and in turn submits them to Presbytery, which takes final action.

Every church within the bounds of Presbytery must make an offering to the Presbyterian Fund, which shall include the apportioned gifts for Presbyterian Expenses, the gifts for Synodical expenses, the offerings to Home Missions and the offerings to assist Presbytery in supplementing the churches' salary payments, meeting possible emergencies and developing new and advance work. Each church must raise the largest amount possible for its pastor or evangelist and the Presbytery decides the amount it can give to supplement, in case the church is not self-supporting. No church shall receive aid from the Presbyterian Fund unless the obligations toward the pastor for the previous year shall have been paid in full. Each assisted church shall decrease by at least 10% annually the amount received from the Presbyterian Fund and shall increase by a like amount its own local contribution to the salary, until within ten years at least the church becomes entirely self-supporting, these increases and decreases to begin

April 1st, 1928. There shall be an every-member canvass in each church annually both for the local budget and for the pledges to the Presbyterial Fund.

It is hoped and believed that with the increased sense of responsibility both on the part of the Filipino pastors and elders, and through them the churches as a whole, the movement toward self-support will be real and rapid. This is now a plan, not of the Mission as such, but of the native Presbytery. It puts the missionary more where he belongs, in the position of a counsellor and helper of the native church. It is believed that the Filipino church will get behind the movement and make it go. Practically the same principle is now operating in the Presbyteries of Cebu and Dumaguete also, with gratifying results.

The Crowning of the Virgin of Antipolo

Nothing quite so spectacular has been enacted by the Roman Catholic church in the Philippines during the American occupation as the crowning of the Virgin of Antipolo on Sunday, November 28, on the Luneta in the presence of a vast multitude. The shrine of this virgin is at Antipolo, about 10 or 12 miles distant from Manila and a special car was constructed on which the image of the virgin was escorted by a procession to the place on the Luneta where a golden crown studded with diamonds and valued at \$25,000 was placed by the Archbishop of Manila on the head of this richly and gorgeously appareled wooden doll while the people bowed in reverence. This virgin is otherwise called Our Lady of Peace and Good Voyage and is solemnly announced by the representatives of the Roman Catholic church to be the guardian of the Islands and to protect them from storms and tempests. The Archbishop in his sermon on the occasion declared,—“For three hundred years this Queen of Heaven has watched over these islands from her shrine at Antipolo with a mother’s love.”

A printed statement was issued from sources supposed to be missionary (which they probably were) in which strong condemnation of the sacrilegious event was expressed. A secular weekly printed an article by a member of the staff lamenting the intolerance of the missionaries and making the inquiry, “What business have these missionaries here in a country where the people are overwhelmingly Roman Catholic in their faith?” We are glad to have that question asked at this particular time. For its answer is in the very event which we are describing. It is the presence here of a false type of Christianity which made imperative the coming and the work of the evangelical missionary. Is there tolerance in the attitude of mind which inquires, “What business have these missionaries here?” If we are correctly informed by history, intolerance prevailed in this country before the days of the American occupation.